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THE CHRIST POWER OF MAN

THE heading is taken from an article printed overleaf. The article, written by the Rev. Wallace Tavener, of Aberdeen, reached us the same morning that we received the news of his death. He died the night before. The article is the last piece of work he did.

For those who knew Mr. Tavener there is poignancy in this last work. Up to the very end he was wrestling with the problem of the Way, and of Belief, in Unitarian terms. At one time he was regarded as a Humanist. He wrote a moving book for the Lindsey Press, with the title, "The Challenge of Humanism" (now alas, out of print). Although it was a brilliant defence of Humanism, mystical overnotes were sounding in it, and Tavener could never forget these. The strain that his mysticism and rationalism (in the best sense) must have caused within him undoubtedly had certain physical consequences. Tavener was a fighter, and he was fighting to the end. The conflict was never really resolved in him; he held it close to his breast; determined to see the truth if he could, no matter what the consequences might be.

Often he was a very lonely, sometimes frustrated man, trying to move himself and other people to a magnificent view of the light. He had the view eventually. But how communicate it to himself and to others ? A few of the others, no doubt, as is often the way in such matters, listened passionately. They no doubt felt it a privilege to be joined with such a man in his noble struggle. The article overleaf, written with the whole man, every word trying to say more than words can sometimes say, is characteristic of the struggling man.

Change and Development

The same article is a warning to Unitarians not to start any kind of heresy hunt against Unitarian humanists (a rather particular kind of their own). Unitarian humanists are continually going through processes of change and development. They would not be where they are if this change were not inherent in them. Tavener's difficulty was to bring his mystical apprehension of a Being, a Life, an overwhelming reality, not himself, into the actual flow of the life of man. God could not exist outside humanity, detached, "Absolute Power and Perfect Goodness" waiting to be worshipped and contemplated. God had to be brought into the life of man, into struggling man's situation. "God", writes Tavener, "more significantly endures human history that he inflicts it. It is the idea of the suffering God, not really allowable, but widely adhered to in secret".

The Christ Figure

There is Tavener's struggle. The suffering God was not really rationally "allowable", yet the whole experience of man—and the writer's experience—drove to the conclusion of the suffering God. After all God did not inflict history. He did not impose upon man the endless ages of cruelty and suffering continued in brutal form up to this day. God rather endures history. He enters into its nature. He suffers with man, with a suffering that is beyond man's comprehension. That seems to be Tavener's conclusion at the end, and he looks for the suffering in the Christ-like figure.

A Promise

And the Christ-like figure (Phillip Hewett had much to say about this in last week's issue) offers a promise to be found in the Crib. There is the wonder. There is the miracle, not in supernatural but in mythical terms, of the transcendent God entering into the life of man. God is not Perfect Goodness only to be apprehended in moral terms, only to be known in Martineau's philosophy through moral action. God stoops to man and lives with man. He joins in man's struggle. He becomes man. He becomes a babe to grow into the stature of the Christ. And the stature of the Christ was to include the Cross. God was involved in everything that man is. He belongs to man's situation. But infinitely beyond and above he remains God ; the babe with the halo in the Crib, the man with the burden of suffering upon the Cross and yet remaining God, "not really allowable, but widely adhered to in secret".

A New Language

It would be quite wrong to accept this as a historical event, to be guaranteed by historical detail of two thousand years ago. Tavener is trying to use a new language. He is trying to lift an ancient orthodoxy out of the hardening experience of the past into the life and challenge of the present. He is trying to transform what is essentially Christian myth into a magnificence of vision that will penetrate to man's dilemma today. Man, materially, has everything today, and yet he has nothing, and he knows it. He even has the majesty of mind that can penetrate into the secrets of the material world, re-create these secrets to his own purposes, and yet with this majesty be exposed to utter ruin. And he knows it. He is brought, in spite of himself, with all his gifts to the worship of the God-child, the utter innocence of God setting out upon the destiny of a human life, and at the end transformed in glory after knowing all that human nature can undertake.

This is what Tavener means by the Christ power. Spoken in the words he uses it is a new language, let there be no mistake about that. It may be partly inarticulate but it is new. He did not know it, but it was his—a humble minister dedicated to the service of God—dying message.

The Crib

By Wallace Tavener

(We deeply regret to report that the writer of this article, the Rev. Wallace Tavener of Aberdeen, died suddenly on the morning of Wednesday, December 7th.)

AT this season we bring our salutions to the infant, born to joy and innocence, with the aureole of love about him.

All are welcome to approach the cradle, gifts too are welcome; all is bonhomie, and nobody wishes any harm to anybody. Here, thanking you for your visit, is a little drink, and here for the family are the products of the overworked and steaming slaughter-houses.

It is difficult to grope one's way through this tangle of ancient paganism (Roman Saturnalia, Celtic Mother's Night, the Mithraic Winter Solstice, the Nordic fir tree) and modern vulgarity, to the significance of the Christian occasion.

The Christian idea of Christmas, one has to repeat, is not baby-worship; it is prophecy. The child is saluted and honoured not because it is a baby, but because it is the Christ, the infant Christ, the Christ-child. The Destiny is more than the Babyhood; the destiny to princely dignity, the heroic rage, the saintly compassion, the prophetic power, the crown of thorns, and the flowering from the grave.

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In the Christ-child we are beckoned to behold the awful potential, and to meditate the mystery of *the incarnation*. This is the typical Christian theological idea, but by no means uniquely or exclusively. For it is an emotive, active, saving idea of many religions.

The non-incarnationist idea of God as apart from the universe has not really satisfied any religion. The monarchial God who is merely "above", imposing fate, has not been able alone to hold the attention of his worshipper. Even the pure idea of the divine Fatherhood, uncontaminated with mediatorship, soon enough provokes more questions than answers.

But if the God apart from, or above, the universe is felt to be an insufficient idea, then the thought from which can come some changing of the devout heart must be that he is in the universe, and, if so, then most assuredly within man.

So that with the coming of man God entered the world in human form. The ancient myths in many religions about the birth of the God in one individual human form was the best anticipation that could be made of the modern doctrine that in the course of the transformations in earth-evolution God at last manifested himself here in humanity. The image of the divine-human infant is, however, not only the best that could then be made but, in some ways, remains the best we have still.

For the scientific concept of man's evolution through the bestiality of a hundred thousand years ago can attract so much of our interest that we may too easily forget to remark the halo. The halo gives the sign of the flashing miracle rather than the tortuous process. The babe in the crib is not the divine coming understood as the end-product of the evolution of the primates; it is the divine coming understood as giving an entire new quality to the whole of creation in man's becoming fully man. The babe is not the outcome of a previous process so much as the promise of unutterable wonder.

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The Incarnation opens for the devout thought a way closed, at least nominally, to Unitarians. The formula of God as Absolute Power and Perfect Goodness is a piece of transcendental flattery, an ideological propitiatory gesture, which, if one takes it seriously and rationally, pushes one into arid sceptical questions. It is incredible. Let us have that simple fact of experience stated clearly. It has always been off-set in Christian thought by the heresy that God more significantly endures human history than he inflicts it. It is the idea of the suffering God, not really allowable, but widely adhered to today in semi-secret. It is of course involved in the Incarnationist idea.

The idea that God experiences with us, in us, the labour of bringing forth the eventually emancipated creature, spiritually complete, having achieved all the promise of his nature, and more—this is the religious idea that has excited the souls of the activists, certainly in the Christian religion.

To appreciate the force and buoyancy of this faith one has to forget the bedside tones of the contemporary expositors of something or other which can only be identified by the clerical collar on T.V. These are appointed to anaesthetise the already dull.

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The activist thought of religion has another warning. Today's applauded scientific presentation of facts puts us in a strange position. We must be scientific and rational to qualify as human; and yet pure objectivity as to our situation is the one thing that certainly is impossible. The real decisions upon our situation come from within it, they are subjective, and what their objective appearance or real value is we cannot know. For our true way, what we have to work with are our mystical responses and a moral urgency.

Our mystical feelings about our situation are, therefore, at this time, introduced to the scene of the crib, and that is pretty enough for anybody. Also there is the thought of the Christ-power of man, the limits of which are known to nobody.

HIGH WINDS AND BLOWING FINE

By Keith C. Treacher

(The Rev. Keith Treacher is a noted mountaineer)

THE editor has asked me to write an account of how climbers spend their Christmas in the mountains. Parsons never get the opportunity of joining their companions on Christmas Day up in the "high hills", so a first-hand description is impossible. Having heard many of the tales of one's colleagues, when they have been "brought back from their wanderings", I further doubt the wisdom of granting this request for the editorial stocking, for even my very sturdy secular mind boggles, and I have to recall that it is a season of goodwill and not sacked editors!

But on several occasions I have almost managed it. For ten years or so now my brother and I have met just after Christmas for a "New Year" climb. Of recent seasons we have been joined by the Mason family and the two sections combined have gathered a noble collection of Unitarian blood, for these "Meets" have developed into something of a tradition, a meeting ground for many Unitarians of various ages, and New Year's Day minus a Unitarian army ascending Snowdon is now unthinkable. Even the mountain would protest. No matter what the weather, tradition demands that Snowdon is climbed (and I am a fanatical traditionalist !).

I remember a couple of years ago dashing for a late train so as to travel overnight from London and missing the blessed thing. In order to make up for lost time, I decided to remain on the station for an early morning alternative, and this meant a night up sitting in the "Great Hall" of Euston Station. Anybody who has never experienced this lacks a liberal education!

The hall was designed (designed ?) by P. C. Hardwick in 1849. A statue of George Stephenson stands and stares like a demythologised Father Christmas beneath a string of lights unhappily incomplete with a "'appy Christmas". It is all so grey that you really do feel that the lights have gone out all over the world. People stand about, leaning like hollow men and stuffed full of festiveness; others sit, walk up and down; some are full-length asleep on the flat wooden tops of the radiators like figures on tomb-stones; one woman is beneath her coat spread over her as a wrap of mystery and lulled in secret liturgies; three sailors read a child's comic; two teenagers had mistaken the Great Hall for Eden; no tea, no coffee, no nothing available (even the thought itself is impossible !); only sleepers and the bored and the cold and the buckets and the cleaners. The telephones, snug in their kiosks, are the only things convincingly at home.

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One compensation in all this is the thought that others, in their day and generation, must have had harder journeys. Take for instance that fine scientist and great mountaineer, John Tyndall.

In 1860, exactly a century ago this Christmas, he set off for Snowdon: "Tainted by the city air, and with gases not natural even to the atmosphere of London, I gladly chimed in with the proposal of an experienced friend to live four clear days at Christmas on Welsh mutton and mountain air". With him was none less than the famous T. H. Huxley, so the tradition of daring free-thinking people (this sounds exactly the way to put it !) gathering at Christmas and New Year started early. They had a hard time of it: "I had no gaiters", recalls Tyndall, "and my boots incessantly filled with snow . . . . . My left heel became numbed and painful . . . . . Huxley fell back, the guide was sent to the front . . . . . a sip of brandy and I came for a short time to the front . . . . . the waterfalls, stiffened into pillars of blue ice . . . . . the wind, moreover, was violent, and shook clouds of snow-dust from the mountain-heads". It all sounds an echo from days long ago and more like a record of an Everest adventure. Yet it was big to them ! Every year before a glowing fire and in the season's red wine I drink to the memory of the Tyndalls of this world. They founded our craft; they were the pioneers; it is not only that we climb, but that, in a sense, it is Unitarians climbing together which makes such men important pioneers.

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"The wind, moreover, was violent." Only twice in ten years have I known real snow on the tops at New Year. But winds ! "The noise of a rush of a mighty wind . . ." Snowdon can be in violent mood when woken from her winter slumber.

Christmas or New Year in the mountains is in fact very much like any time. The spell is upon the climbers and they respond. The spell has no limits, no seasons, no divisions, falling upon the just and the unjust with equal measure. Christmas has its own spell, a human one; the elements, the winds pass over our human and world without regard. The snow-flake falls inevitably and slips away quietly and gently as a silver sea-shell slips into a pool. Christmas is not like any other time. What it stands for does not pass away. A mountain Inn, or any other Inn, an innocent outhouse in Palestine, is somehow a symbol of man's partiality, while the mountains are a symbol of nature's impartiality. Yet there is a magic in both, we have a place, a home, in both.

Never look at the mountain, always listen to it. The winds blow upon the hill and sweep over the Inn.

A LAYMAN'S DIARY

December 7. A few weeks ago I noted the unusual (and rather encouraging) action of an Anglican clergyman, Canon Milford, who requested the leave of the court, before he gave evidence in the *Lady Chatterley* case, to his "affirming", *on religious grounds*, rather than taking the oath on the New Testament. I said then that I hoped that this might start a move towards the wider acceptance of affirming, instead of oath-taking, in court cases. Since then, references to swearing and affirming have caught my eye more frequently than usual, and I cannot resist quoting in full the following news item from today's *Guardian*:—

> When Wong Chin Yuen raised the New Testament to take the oath at Crewe magistrates court yesterday, Mr. J. K. Baggaley, the clerk, asked him what his religion was. "Any, I don't mind", he replied.
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> Mr. Wong, a head waiter, of Market Street, Crewe, then said he would take the oath by the traditional Chinese method of breaking a saucer. One was obtained from the canteen and Mr. Wong brought his fist down hard on it.
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> "If you don't tell the truth your soul will be cracked like the saucer", said Mr. Baggaley. But the witness had cut his thumb and he was led away to have it bandaged. After all this Mr. Wong found the English language beyond his grasp and the case was adjourned for an interpreter to be present.

Why on earth could the court not accept a simple affirmation and avoid this ludicrous scene ?

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December 9. I see from the October *Unitarian Register* that it is necessary for a person who wishes to become a notary public in the state of Maryland to subscribe to an oath that he believes in the existence of God. A Mr. Roy R. Torcaso is planning to take court action to compel the clerk of the court in Montgomery County, Maryland, to issue a notary public's commission to him, in spite of the fact that he refuses to take the required oath. It is odd that the insistence on oath-swearing should be justified (as in this case) on self-consciously Christian grounds, when the founder of Christianity said "Swear not at all . . . let your communication be, Yea, yea; Nay, nay". (See *Matt*., v. 34, and *James*, v. 12.)

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December 10. On July 9 last, the *Inquirer* had a tantalisingly short note by Dr. Mortimer Rowe about the five-year court action in the Chancery Division (which seems to have progressed a little, but not all the way, since *Jarndyce v. Jarndyce*) to decide the disposition of the property of The Old Meeting House, Birmingham, severely damaged during an air raid in 1940. Dr. Rowe promised that a fuller account would be printed in the next issue (Vol. 12, No. 2) of *Transactions of the Unitarian Historical Society*; my copy came today, and I have been reading the whole story with great enjoyment. (The annual subscription is only 7s. 6d.; the Hon. Secretary is the Rev. Fred Kenworthy, The Unitarian College, Manchester, 14.)

Dr. Rowe's story of the General Assembly's persevering efforts to gain recognition in the case is a fascinating one. It shows what a battle he had, to explain to the lawyers concerned, and to the successive judges who dealt with the case at different stages, such subtleties as the difference between "Unitarian" and "Free Christian", or the common factor uniting "Presbyterian, Unitarian and Liberal Christian Churches". He quotes the saying of the late P. M. Oliver, barrister and Unitarian, "We must remember that the Courts know nothing whatever about us", but at the end he pays a tribute to the patient unremitting attention and impartial wisdom of the trial Judge, Mr. Justice Russell. At any rate, one judge and two or three Queen's Counsel will know something about "us" by now !

Perhaps in some future *Transactions* it might be possible to publish in full the affidavits filed on behalf of the G.A. in this case; they would be a real quarry of information for Unitarians wanting to know a bit more about the background of the movement, as well as making absorbing reading in their own right.

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December 11 (Sunday). I wonder who Jack Shepherd is? All I know about him at the moment is that he wrote tonight's *About Religion* programme for ITV. This was an account of the reactions aroused by the publication of the Fourth Gospel, done in modern dress in the style of *The Book Man*, but as though the date were A.D. 100. This approach could have produced an awful flop, but to my mind the experiment was a triumph.

The book was billed as "*The Life of Jesus*, by John Presbyter" ("next week we shall take a look at *Germany* by the popular historian P. Cornelius Tacitus"). It was discussed first by a wordly-wise lawyer ("I wish these Christians no harm, but this book will only stir up more trouble for them") and an Angry Young Poet in a turtle-necked pullover ("The truth should be freely published, whether it gives offence or not"). Then came a lively cosmopolitan session of *The Critics*, with a panel drawn from Alexandria, Athens, Rome and (the only Christian) Cyprus; this was a highly intelligent dialogue, painlessly conveying such ideas as the contrast between *John* and the synoptic authors ("John Mark, Dr. Luke and Matthew Levi"), and even the meaning of *logos*. Finally, most daring of all, there were "interviews" with three old people, who in their young days had been (1) the boy with the loaves and fishes at the feeding of the Five Thousand, (2) the high priest's maid who had accused Peter, and (3) the Capernaum nobleman's son whom Jesus had healed of a fever. Their memories were dim now; indeed the old woman recalled Jesus only as "one of those trouble-makers—we got lots of them", though she did remember James and John, "Thunder and Lightning", because they used to bring the fish. "After that business, someone else brought the fish." The nobleman's son—a lovely portrayal by Frank Pettingell—was now a Christian, *not*, he emphasised, on account of his miraculous cure, which as a matter of fact he couldn't remember, but because "what Jesus said and did struck me as the truth, whether I liked it or not".

I should like to see the script of this broadcast published as a little book; it could be read again and again with much benefit. It was a masterpiece.

AN INDIAN CHRISTMAS

By F. W. Barr

(Minister, Rochdale Unitarian Church.)

AS yet another Christmas approaches, my thoughts go back to my first Christmas in India as a member of the R.A.F.

The year was 1942, and having travelled fairly extensively since making a hasty exodus from Burma in 1941, I found myself stationed at an out of the way sort of place in Bengal, on the banks of the River Hooghly, about sixty miles from Calcutta. It was little more than a village, made up of primitive, insanitary huts, a few fly-infested shops and a main street that would have ruined the springs of a modern car. The heat, for the greater part of the year was intense, the mosquitoes were profuse, malaria, dysentery and dengue fever attacked without mercy, and for those of us who maintained the small Unit, life was uncomfortable in the extreme—as were our make-shift living and sleeping quarters.

Yet as the twenty-fifth of December drew near, the heat began to abate, and the weather and atmosphere was similar to a perfect summer day in England.

Everyone felt relieved, fitter and happier, and as the Unit postman began to receive and deliver cards and parcels from "Home", the traditional festive spirit began to make itself felt. The lads arrayed their splintery make-shift bed-side lockers with brightly coloured Christmas cards and the latest photo of the wife or girl friend, fragments of carols were whistled or sung—a welcome change from some of the "songs" so beloved of servicemen—and the bits of feuds which so easily arise when men are together in an unoccupied and confined space for too long, began to disappear. Goodwill was seeping through!

The Hindu servants—bearers, sweepers, water-carriers, etc.—knew that a "Burra Din"—a "Big Day"—was near at hand, and having been told all about it from the Senior Bearer, Ram Lal, an old Hindu who had worked among British troops for years, they invaded our "bashas" or huts on Christmas Eve, and began decorating them with leaves and creepers from the near-by jungle-like woods.

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Then, with the dawning of Christmas morning, they all trooped in, and having greeted us with loud "Salaams" and broad grins, they arrayed us with garlands of flowers which they draped over our necks like chains of office. This ceremony completed, they scurried away to return minutes later with the best imitation of a pukka English breakfast we had ever seen.

As the morning wore on, we held a rough and ready service with some Americans at a neighbouring camp, a corporal leading the singing on his violin and a cockney ex-taxi driver on his harmonica.

The pseudo-Christmas dinner was served in the customary Forces style, the officers waiting on the men, and over a very third-rate radio, we heard most of the speech delivered haltingly and courageously by King George VI.

The evening passed away to the sound of hearty laughter and singing—aided by a plentiful supply of "Jungle Juice", and the air was heavy with the smoke of the "Players" which had been lovingly packed in the parcels from the "old folks at home".

At about 10.30, feeling the need for a breath of air, I wandered out into the bright moonlight, where I found the faithful Ram Lal squatting on the ground under a tree. "Hello Sahib", he called as I drew near, "all white peoples very happy now I think because they are thinking of the good Jesus man". "But Sahib, why they not think of him every day, then all the fighting finish and everything is good and kind, just like he was."

I couldn't answer him, alas, but I shall always remember that most poignant question put to me on a Christmas evening by an old, gentle Hindu who had within his heart more than a little of that spirit which was in Jesus.

ST. MARK'S UNITARIAN CHURCH EDINBURGH

II. THE CHURCH

(A Profile of the minister, the Rev. Bruce Findlow, was printed in our issue of December 10.)

ST. MARK'S Unitarian Church has stood on the first curve of Castle Terrace near the west end of Edinburgh's Princes Street and under the shadow of Edinburgh Castle for 125 years. On its facade, high above the door, are hewn the words "There is one mediator between God and man, the man Jesus Christ"—representing the faith of the congregation of those days. Today, the church stands for a religious point of view which might be encompassed by a text from India: "God can be reached by different paths". In the years before 1835 the cause knew other places of worship, many ministries, and some theological divisions; but in the last hundred years it has had only five ministers and achieved a fine tradition of order and stability. It has been known at various times for its intellectualism, its pacifism, its politics, its preaching; and always for its liberalism in a theologically-minded city.

Now, in 1960, in the third year of its latest ministry, St. Mark's is busy and expanding. Its membership of 170 contains many who were not born Unitarians but there is also a strong core of inherited Unitarianism to provide a proper mixture of adventure and conservatism. Among the members are bank officials, train drivers, doctors, teachers, shopkeepers, students, Civil Servants, office workers, printers; a wide range of occupations and talents and ages. During the 1960 Edinburgh International Festival, the church had its own art exhibition of fifty paintings of high quality, almost all the work of members.

Central in the life of the church is the Sunday morning service and visitors and strangers are to be found sharing it on every Sunday of the year. In the summer especially, out-of-town and overseas Unitarians help to fill the places of members on holiday; and for the three weeks of the International Festival each year St. Mark's (which is less than a hundred yards from the Festival Offices) makes its own contribution with special Festival services which receive good publicity and bring in many strangers. Last year the services made special use of music, poetry and drama; this year visiting Festival personalities took part in the services which were followed by a coffee hour.

On a normal Sunday morning, St. Mark's displays an approach to family worship. Very small children are "filed away" in a creche in the vestry beneath the church before the service begins, with a mother to amuse them. The minister greets people in the vestibule before the service and himself enters from the same end of the church as the congregation. Sunday school children and staff share the first part of the worship sitting freely among the adult congregation. A young reader (and occasionally a parent) helps with the Bible Exploration—or study—and all, young and old, sing and pray together before the Sunday school retires for its own activity. Immediately after the service a group of young people meets with the minister for teaching and discussion. The adult congregation averages about 80 in number and includes a high percentage of young people. Evening services are declining and are now held on alternate Sundays, but a special occasion or particular sermon title sometimes brings many strangers to these.

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As a city church with a widely scattered membership, St. Mark's does not draw large numbers to its other activities but these are varied and enthusiastically maintained. After creche, minister's group and Sunday School, there is an active and imaginative UYPL branch. The Friday Club is a "discussion group with social activities" which brings together Unitarians and some members of the Humanist group in Edinburgh. Another group meets once a month to discuss articles in the *Inquirer*; a Book Club buys a book a month and meets for literary papers and discussion; the Women's League branch meets once a month for stimulating meetings; a Scottish Country Dance Class meets weekly. Most of these activities decline or suspend during the summer months when evening services are also suspended.

St. Mark's is a true Unitarian Church today in three important respects. First, the only test of membership now is the written declaration "I am in sympathy with the spirit of St. Mark's and wish to become a member". Second, the spirit of St. Mark's is both liberal and religious; encompassing a wide awareness of religious truth, Christian and non-Christian, and encouraging a diversity of attitudes in worship. Third, and in this its real and undeniable strength lies, its members hold many different positions theologically, all the way from reverent agnosticism to liberal Christianity but work and worship together sincerely and generously, and happy one with another.

SUNDAY OBSERVANCE

By John Rowland

I DO NOT THINK that I am giving away any State secrets when I mention that the Social Service Department of the General Assembly, through its Committee, has recently been giving some time to the problem of Sunday Observance. Indeed, any thoughtful person in any Church must have taken notice of the very rapid change, in our day, of the way in which people look at Sunday, as a day of worship or a day of rest and recreation.

There have, however, been few studies of the significance of Sunday which have faced up to the changes of the twentieth century. It is quite possible, in fact, that no such study has made its appearance for some years. This adds importance to the Rev. William Hodgkins's *Sunday: Christian and Social Significance* (Independent Press; 21s.). Mr. Hodgkins is a Congregationalist Minister, but, save in one or two minor matters, he has not allowed his particular denominational leanings to influence his assessment of the questions of Sunday observance, which loom large in the latter part of the book.

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He begins by giving the history of the whole matter of a weekly day of rest. The Jewish Sabbath is described, and there is an attempt to show why the early Christian Church removed the various taboos on Saturdays, and made Sunday the sacred day. He thus answers one of the sneers of the non-religious critics, who once said that the Jews forbade people to work on Saturdays, but the Christians forbade them to play on Sundays!

The historical part of the book, indeed, deserves high praise. The author does not, as far as I can tell, put a foot wrong anywhere. Yet it is in the latter part of the book, where the author considers the position of Sunday in the twentieth century, and its possible future, that most of his readers will find real room for thought.

Here he makes quite clear the fact that, even in religious circles, there are two distinct lines of thought—one group (in the main, though not entirely, Roman Catholic and Anglo-Catholic) who hold that when people have been to church they can do what they like with the rest of the day, and another group (in the main, though not entirely Nonconformist) who hold that the whole of Sunday should be treated as a day marked off from the rest of the week as distinct and different. The latter group would say that all Sunday work and all Sunday play is wrong. This point of view is certainly nothing like as generally held as it would have been in the past, and the Lord's Day Observance Society, for all its power and influence, is becoming more and more an unrepresentative if noisy minority.

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Most interesting of all, perhaps, is Mr. Hodgkins' suggestion of what might be done in the future. Since the spread of television has made people more reluctant to come out, to Church or anything else, on Sunday evenings (especially in the Winter months), he suggests that it should be possible to concentrate church services in the morning. Sunday laws, as regards shops and amusements, could be tightened up during these hours. Then, in the afternoons and evenings, there could be some relaxation, while the Churches could devote the time, not so much to straightforward services (though these could continue where there was a demand for them) as to discussion groups, talks on religious topics, and other efforts at what may be called religious education. This is something which we should all think about, since there can be no doubt at all that the pressure for some secular activities on Sundays will continue and even increase.

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It will be seen that the book has impressed me very strongly as a calm and scholarly treatment of a topic which has aroused emotional feelings in many people. We shall do no good—that is sure—by increasing the public image of the Churches as bodies which would forbid amusement and entertainment to the general public. That has, of course, been the great flaw in all the work and propaganda of the Lord's Day Observance Society and similar bodies. It is, in our day, totally useless to go on arguing in favour of everything stopping on Sundays; the public will not stand for that, even if we desired it. But a reasonable approach, such as that of Mr. Hodgkins, might, even at this late date, command support.

Having said all that, one little grumble—which is the grumble of a Unitarian. We all know that we are a small group; but surely there would have been room, somewhere, for an acknowledgment of what Unitarians have done, on this as well as on other issues. There is, for instance, a striking tribute to John Pounds, the cobbler of Portsmouth, who did so much for the education of poor children there. But there is no hint that the John Pounds Church in Portsmouth, which derives from his work, is a Unitarian Church. I do not suggest that this is deliberate; but it is unfortunate none the less.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Dr. W. E. Orchard

Sir: Many of your older readers must have grateful memories of the great contribution made by Dr. W. E. Orchard to the impulse and inspiration of the Rev. R. J. Campbell's "New Theology" movement.

In his earlier ministry Orchard was a severe critic of the Roman church. I recall one of his Enfield sermons, afterwards published, in which he said:

> "We have the example of the Roman church, maintaining in the face of modern tendencies, her imperious and unchanging position, and, despite her gross betrayal of Christian principles, her pandering to superstition, her almost complete surrender to intrigue, falsehood, and obscurantism, continually attracting those to her fold whom she only receives with suspicion and treats with cruelty. The recent lives of Cardinal Newman and Father Tyrell shows how Rome welcomes her most distinguished converts, and yet shows something of what she holds that attracts souls to her as moths to the flame."

Temperament enters largely into religion, and Cardinal Newman's *Apologia* and Father Tyrell's *Autobiography* are primarily studies of temperament. Like them, Orchard's religious autobiography, *From Faith to Faith*, shows much of the man. From a very early period in his ministry he began to be attracted both by the externals and by the symbolic meaning of ritual and ceremonial, and he attempted to create an amalgam of Catholic and Protestant forms of worship, his church services becoming increasingly like those associated with Romanism. His belief in the doctrinal teaching which underlay the ceremonial came later.

I think Dr. N. Micklem, in a recent reference to Orchard, expressed the truth when he said:

> "Orchard was a brilliant and deeply sceptical thinker, a wit and of a profoundly emotional nature. For long years there was tension between his thinking and his feeling, for he was moved and satisfied by "Catholic" symbolism and ritual before he departed from his extremely "Liberal" theology. In the end his feelings carried his thoughts with him."

After his conversion Orchard made two lecture tours of America and also conducted some Roman Catholic missions in this country. But he became an almost obscure Roman priest and dropped out of public notice. It would seem that there was some suspicion of him in the Roman church. At any rate, rare use was made of his supreme preaching gifts. For the last twelve years of his life he was chaplain to the Templewood Home of Rest, at Brownshill, Nr. Stroud, Gloucestershire, an establishment directed by Dominican Tertiaries living in community for those suffering from various forms of nervous trouble. He assisted in the priestly ministrations at the nursing home and occasionally preached in the church below.

A writer in the *Catholic Herald* recently revealed that Orchard's maturest thoughts are still hidden from us in a work entitled *Essays in Applied Theology* which took him seven years to write and runs to an estimated 100,000 words. The book went from publisher to publisher and was never accepted.

I understand that a life of Orchard is being written by the Rev. Paul Gliddon, an Anglican clergyman, who was for a time associated with Kings Weigh House church after Orchard's resignation. Gliddon was originally, if I remember aright, one of the Rev. R. J. Campbell's "Pioneer Preachers".

London, N.19. Yours faithfully,

Arthur Holmes.

Sir: Orchard was a railway porter. Professor Anderson Scott, of Westminster College, Cambridge, told me that when he was a (Presbyterian) minister in the place where Orchard worked, the latter came to see him asking to be told a book that would stretch his mind and that the book he suggested was *Sartor Resartus*. That was the beginning of the course that led to Orchard's attaining the D.D. of London (by examination, of course).

While I was Assistant Minister at Ullet Road, Liverpool, the New Theology movement was strong. A meeting held under its auspices was addressed by Dr. Orchard. The building was packed. To everybody's astonishment the theme of Orchard's address was that anyone who did not yield to Christ was doomed. "Read", he said, "the sad story of Shakespeare's sonnets. Read Oscar Wilde". I had been asked to move the vote of thanks but could not but counter his thesis and I suggested that he read Rabindranath Tagore. This went down very well with the audience and at the end Orchard came up to me, shook hands, and said, "Thank you, Rattray".

Cambridge. Yours, R. F. Rattray.

The Architecture of Unitarian Churches

Sir: In your issue of December 3 Mr. Rowland has inadvertently credited me with an opinion I do not hold. I do not believe that our earliest chapels were built as "preaching houses", with the pulpit as the most prominent feature. On the contrary I have attempted to show that their shape was dictated by Calvinist ideas of the Lord's Supper, with a table in the middle of the building instead of an altar at the east end. A Puritan Meeting House was really the truncated nave of a parish church, with the pulpit in the middle of one side, as in many late-medieval churches. The arguments for this are set out in an essay in the Transactions of the Unitarian Historical Society for 1944, and elsewhere, and the theory is now generally accepted. It is not fanciful, as it may seem, but can be proved by noting how medieval church buildings were adapted for Calvinist worship in Holland, Scotland and other Calvinist countries in the 16th and 17th centuries. The first hint that this might be the correct explanation came to me from reading Dean Stanley's *Lectures on the history of the Eastern Church* (1861), where he records the curious architectural conservatism of the more extreme Rascolniks, or Dissenters from the Russian Orthodox Church, who build churches which have an altar-screen, but no sanctuary beyond it.

Manchester College, Oxford. Yours, H. L. Short.

Jesus and Paul

Sir: I feel compelled to take Malcolm Rutt to task for his article "An Ordinary Man".

I quote Malcolm Rutt, ". . . that he was just that, an ordinary man".

I quote further from the New Testament (not Paul)

"Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am". *John.* 8. 58.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." *John* 17. 5

". . . . can ye make the children of the bridechamber fast, while the bridegroom is with them." *Luke* 5. 34

But need I go further? Mr. Rutt can read for himself and he can no doubt find more pertinent scriptures than these.

If one is to begin by rejecting Paul one must also reject a large amount of the remainder of the New Testament. It certainly is not Paul alone who takes Jesus "out of the category of 'ourselves'" and puts him in the pantheon of "the Gods".

Chapel-en-le-Frith. Yours, R. Dunson.

The Friends and Pacifism

Sir: Mr. H. W. Hewson suggests that I have confused the Society of Friends with those people who advocate unilateral nuclear disarmament. Even so, within the framework of ultimate pacifism, pacifists do, indeed, subscribe to unilateral nuclear disarmament.

"The supporter of the deterrent", says Mr. Hewson, "particularly if he be of tender conscience, must keep reassuring himself that nuclear weapons will never be used". The supporter of the deterrent, in pursuing what he considers to be a responsible policy (multilateralism), is not primarily concerned with his personal comfort and peace of mind. As Mr. K. S. Empson writes, in a recent *Inquirer*: "If we desire spiritual development, this can be obtained by withdrawal from the world. But I believe that we are meant to remain in the world and even sacrifice some chances of greater spiritual development by remaining with the community and binding ourselves firmly to it."

Despite her Quaker lineage, towards the end of her life, Isabel Fry wrote: "It is certainly a serious thing to encourage evil by a weak refusal to condemn it. I don't think there is a name for this sin, but it ought to have one, for it might not be easily recognised."

The temptation to embrace Love, as advocated by your correspondent is very compelling. But we do not live in an ideal society, and to be honest, I must confess that I regard pacifism as an abdication of responsibility and a dangerous self-indulgence. At the same time I respect the views of those who see it in a different light.

Edinburgh. Yours, T. G. M. Gunn.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 25, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. T. Irwyn Nicholas
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Altrincham, Dunham Road Chapel, 11, Rev. F. B. Godfrey
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, no Service
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11.
Billingshurst, Free Church, High Street, 11, no Service
Birkenhead, Unitarian Church, Clive Road, 6.30 (January 1), Mr. E. E. Lloyd
Birmingham, Church of Messiah, Broad Street, 11, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 11, Rev. Joyce [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 11, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
Bradford, Broadway Avenue, no Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Miller
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. [illegible]
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John H. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Supply
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Croydon, Unitarian Church, Wellesley Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. R. E. Goddard
Denton, Wilton Street Chapel, 11, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Carol Service
Dublin, Stephen's Green, West, 11.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
Dundee, Unitarian Church, 51, Constitution Road, 11, Rev. G. D. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 7 (1st, 3rd and 5th Sundays), Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. Allen [illegible]
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. [illegible]
Gloucester, Barton Street, 3, Rev. John M. Quinn
Godalming, Meadrow Chapel (Farncombe), no Service
Guildford, Ward Street Church, 11.
Hale Chapel, Hale Barns, 10, Rev. G. J. [illegible]
Halifax, Northgate End, 11, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, no Service
Hull, Unitarian Church, Park Street, 11, Rev. [illegible]
[illegible], Market Place, Unitarian Chapel, 11, Miss V. M. [illegible]
Kidderminster, New Meeting House, 10.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Chapel, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 11.30, Rev. R. L. [illegible]
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. Y. Walker
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
Lewes, Westgate Chapel, 11, Rev. Basil Viney
[illegible], High Street, Unitarian Chapel, 6.30, Rev. R. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11, Rev. Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, no Service
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 11 a.m. Rev. C. A. [illegible]
Liverpool, Hope Street, 6.30, no Service
Liverpool, Ullet Road, 11 and 6.30, Rev. E. R. [illegible]
London, Bell Street, Edgware Road, 6, no Service
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. [illegible]
London, Forest Gate, Upton Lane, 11.
London, Golders Green, Hoop Lane, 11, Rev. [illegible] C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. E. E. [illegible]
London, Hampstead, Rosslyn Hill, 11 and 7.30 Rev. [illegible] P. [illegible]
London, Highgate Hill, Unitarian Church, 11, Rev. [illegible]
London, Ilford High Road, 11 and 6.30, Rev. T. E. [illegible]
London, Islington, Upper Street, 6.30, no Service
London, Kilburn Unitarian Church, Quex Road, 11, no Service
London, Lewisham Unitarian Church, High Street, 11.30 and 6.30, Dr. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, no Service
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, no Service
London, Stratford, West Ham Lane, Unitarian Church, no Service
London, Wandsworth Unitarian Church, East Hill, 11, Rev. [illegible] (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, [illegible] Road, 6.30.
Lytham St. Annes (Ansdell), Channing Road, 11, Mr. J. A. Ratcliffe
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. [illegible]
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (January 1) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence [illegible]
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, no Service
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. the Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Family Service
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30 Rev. J. R. [illegible]
Poole, Unitarian Church, Hill Street, 11.15 a.m. Rev. J. W. [illegible]
Portsmouth, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, no Service
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 11, Rev. F. W. [illegible]
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. [illegible]
Sheffield (Attercliffe), 6.30, no Service
Sheffield, Fulwood Old Chapel, 11, Rev. P. Baker [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Sheffield, Upper Chapel, 11, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Mr. G. J. Evans
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30.
Southend-on-Sea, Darnley Road, 6.30.
Southport, Portland Street Church, 11, Mr. J. C. Turner
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. [illegible]
St. Helens, Corporation Street, 3, Rev. G. L. Clarke
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swindon, Swindon Hall Road, 6.30, Lay Preacher
Taunton, Mary St. Chapel, 11, Rev. Wm. Miller
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45, Mr. H. Varley
Torquay, Unity Church, off The Terrace, 11, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Wallasey, Memorial Church, Manor Road, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. [illegible] 2.30 Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 3.30, Rev. H. [illegible]
Watford Friends' House, Church Road (by permission), 7.30 (next Service January 1st., 1961)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. [illegible]
West Kirby, Brookfield Gardens, 11, Rev. Margaret [illegible] (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, no Service
Wilmslow, Dean Row, 10.45, Rev. F. Kenworthy, Styal, 11, Carol Service
York, St. Saviourgate Chapel, 6.30, no Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132, Duke Street, Scarborough, West Australia
[illegible] Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. H. [illegible]
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 Crane Alley, Melbourne, C.1. Minister Rev. T. M. Warren. Meetings as advertised.

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. [illegible]
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Service suspended—Enquiries—Mrs. Warren, Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School, 7, Service, Supply

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News Review

The Annual Bazaar

It has been stated that the church bazaar, as a means of raising funds, is out-moded. The point could be debated at all levels in any church organisation. The result of any general debate between churches could well be inconclusive, each church must decide for itself whether its own bazaar is worth the effort. The decision rests with the individual church, and most of all, on the characteristics of the congregation.

The Southport Unitarian Church has reason to be proud of its annual bazaar which continues, year by year, as the balance sheet shows, to be the largest single source of income.

The bazaar is managed by a committee consisting of a Secretary and Treasurer chosen at the A.G.M. and two representatives of each church organisation. In eight years the committee has had two Secretaries and two Treasurers.

Each group is responsible for its own stall and works independently, in contact with the committee through its representatives. Social events, etc., are "registered" with the Secretary to prevent overlapping of dates, and a savings club is organised. The committee also organise a Garden Party and a Jumble Sale.

The bazaar held in November, 1960, was typical of the spirit of the church and of the congregation.

The Rev. Maurice Johnson, who opened the bazaar, stressed the actual and potential value of the Southport pulpit to the Unitarian cause and the concern of the L.D.M.A. that the church should soon achieve a ministerial settlement.

"Ladies' Day" on Monday, November 21st, was charmingly opened by Mrs. Colin Birtles, the Rev. Basil Short taking the opening devotions.

Mrs. Birtles was introduced by the Chairman, Mrs. A. E. Grundy, who stressed the work and effort and the part played by the ladies of the church. Mrs. Birtles said it was the first time she had opened a bazaar but that it was fairly easy to open an event already assured of success.

A whist drive was held in the evening. The total amount raised over the two days was £347 an increase of some £30 over last year's effort.

In the eight years the bazaar has been held a sum of £2,857 has been raised, representing an average annual income of £357.

Each individual church must decide according to its own character and needs, but in Southport our bazaar has a social as well as a financial aim, and, at present, would be difficult, if not impossible, to replace.

J.W.

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THE INQUIRER

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TEL.: EUS 7554 Editorial: EUS 2012

The death of the Rev. Wallace Browning Tavener

We regret to report the death of the Rev. Wallace Browning Tavener, minister of the Aberdeen Unitarian Church, which took place on the early morning of Wednesday, December 7th. An obituary notice will appear next week.

Miscellaneous

Duplicating, Verbatim shorthand, typing (tapes/MJS), translating—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENTerprise 3324.

Holidays Abroad

1961 TOURS FOR UNITARIANS. Norway (June 17-30th), Davos or Brunnen, by rail or air (August 7-18th), Riva/Lake Garda by air (August 15-28th). Lone travellers welcome. Easter Reunion Weekend/Scarborough. All welcome. Enquiries: Rev. Parkinson, 10a, Westbourne Grove, Scarborough.

Mr. G. Leslie Mathieson

The sudden and untimely death of the Secretary of the Glasgow Church, Mr. George Leslie Mathieson, at age 59, is a personal loss to the entire Glasgow congregation and to many friends in other Unitarian circles. Mr. Mathieson served conscientiously, courteously and modestly in all branches of the worship and work of the Church and the lack of his kindly presence means "one less in everything". His welcome at the Church door, to members and strangers alike, will always be remembered. Even greater loss to wife, father and relatives must have our sympathy.

J.C.V.

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